第一巻第四号

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明治の女子　第一巻第四號　明治三十七年九月一日發行

讀者諸君に告ぐ

この月の本誌はその大部分を聖書日課のために費しぬ、これその長さにつれて、讀者諸君を益するの大ならんことを欲してなり。而して本誌の聖書日課、及びその他の記事を一層改良擴張せんがために、目下その方法を考慮中なれば、にはかに變革することは難けれども、讀者諸君の忍耐とわれらをみちびく天の靈智とによりて、青年女子の生活に於ける實際の要求を滿たすべき理想の考案を發見し、我等の力の及ぶ限り之を實行する時機のいつしか到來せんことを望む。

基督教女子青年會創立委員は本年の夏季集會に於て、在大阪のハミルトン孃を委員の一人に加へたり。孃は往年日本の處々に基督教女子青年會を創設せられたる人なり。委員は孃を加へてすべて更に八名の協力者を得たるを喜ぶ。その氏名は今回初めて本誌の卷首に掲げたり、即ちこれによりて我が委員會は、仙臺、大阪、京都の三地方に於ける代表者をも包括し得たるなり。此外既に發表せる十一名の委員は、横濱にある一名を除くの外悉く東京在住の人にして、これら十九名を以て組織せらるゝ委員會の目的は、萬國女子青年會委員より派遣せられたる幹事等と協力して、青年女子に對する彼等の事業を推奬するにありとす。

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聖書日課

明治三十七年九月分

○一日(木)馬太傳十五〇一―九。

「神はいましめ給へり……然るに爾曹は曰ふ」とこの對照に留意すべし。學者とパリサイ人は淨めのことにつきて、舊約聖書の律法に加ふるになほ多くの壓制的法規を以てせるのみならず、(馬太傳七〇三、四參看)彼等の遺傳(つたへ)は實際神の明白なる誡を廢(むなし)くせり而かも彼等は自ら熱心に神の誡を守れるもの丶如く裝ひぬ。

『爾の父母を敬へ』とは、神がシナイ山に於て極めておごそかに授けたまひし十誡中の一條なり(出埃及記十九。廿)。然るを當時の學者の敎ふる所によれば、凡そおのれの老親を養ふの義務を免かれんと欲するものは、外觀上おのが資産を神に献ぐるの形式をすませば、おのが兩親のためにその資産を用ゐずとも、敢てとがむるものなき事と定まれり。斯くて便利の方法を設けて、彼等はその資産をおのれ一身のために使用することを得たり。

神の與へ給ふ言(みことば)に服することを忘れて、人の設けたる道に從ふが如きことなきやう注意すべし(羅馬書十二〇一、二)

○二日(金)馬太傳十五〇十―廿。

こゝに、主の言の指す處は、かの手を洗はずしてくらふ食物、及びモーゼの律法に「きよからぬもの」として禁じたる肉類の如きをいふ。利未記十一章參看。いにしへかくの如き條規を設けたる所以は、一は衛生上の理由より來り、一はキリストの世に出で給ふまで、ユダヤ民族をして他の民族と相混ぜざらしめんがためなりき。ユダヤ民族はこれらの條規をもてまたなく大事がりぬ。されど主に於ては、これを以て只一時の外形的事象となし給へり。げにおそれて

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も尙ほ懼るべきは、胸中深く藏めたる罪にして、そが人の顏や、ことばや、行に現はれ出づる事なり。我等のうちたれかその心に「惡念」なしといひ得るものあらんや。馬可傳七〇廿一、廿二にしるせる長き箇條をくらべ考ふべし。また箴言四〇廿三をおぼへ、詩篇五十一〇七―十一にならひて祈るべし。

〇三日（土）馬太傳十五〇廿一―廿八。

主はこの心うれふる母を愛して、これを救はんと望み給ひしかど、いまもしば〳〵我等を試み給ふが如く、主は先づこの婦の信仰を驗し給へり（彼得前書一、七）。かくて婦の信仰は、いよ〳〵試錬の火をくぐり、まじりなき黃金となりて現れぬ。主がはじめ婦に語り給ふ時、その調もとより穩かなりしならんも、その言亦た人をして阻喪せしむる者なきにあらず。當時主の重なる宣敎の務は、キリストについて約束をうけたる神の撰民を導くに存したりき。されば主が先づこの撰民に向つておのれを示し給ふべきは當前のことなりとす。主は特にユダヤ一般に行はる言語をまね、異邦人を稱して「犬」といひ、ユダヤ人を呼びて神の「子等」といひ給へり。婦は犬と呼ばれて自ら怒り、かつユダヤ人を嫉むの情を起せしやといふに、却つて甘んじてその名をうけ、只管犬にふさはしき配分をこひ求めければ、その謙遜にして熱心なる信仰はゆたかに報ゐられて、主の嘉し給ふ所となりぬ。

神諸君を久しく忍ばしめ給ふとも失望することなかれ、詩篇廿七〇十四。

〇四日（日）馬太傳十五〇廿九―卅九

（一）「多くの人々」病みわづらひて寄る邊なき友達を伴ひ、キリストの下に至る。（二）「人々」その友達の醫されしを見て神をあがむ。凡そ人々をキリストのもとに伴ひて、主がいかに彼等を助け且つ慰め給ふかを見るほど、世にうれしきものはあらず。而して我等の信仰に力を添ふるもの、何物かこれに如かんや。この多くの奇跡中の一にして、馬可傳七〇卅二に詳記せるものあり、就いて見るべし。

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○五日(月)馬太傳十六〇一―十二。
こゝに二種の極めて相異れる人々あり、その信仰の足らざるに於ては二者相同じ。
(一)パリサイとサドカイの人、これらの人々は故意の懐疑者にして、充分なる證を得ざるが故に信じ難しと常に云へり。主はこの種の人々に、復活てふ大なる休徵(しるし)を與ふることを約し給へるなり、(馬太傳十二〇卅九―四十)。(羅馬書一〇四)。今日にても尚ほ復活など基督の證據論を以て滿足せざる多くの人々あり。かゝる過ちはその心の碎けざるより出づるなきを得んや。
(二)弟子等、これらの人々はおのれのさゝやかなる日々の必要を提げて、これを主にまかすることを習はざりき。我等は果して主が共にゐまして、艱難に際する毎に、我等を助け給ふことを記憶するか。聖パウロの經驗を見よ。腓利門四〇六、七、十一―十三。六。七〇十一―十三。
○六日(火)馬太傳十六〇十三―廿。
これ聖ペテロが信仰の大なる表白なり。約翰傳六〇六十九とくらべ見よ。彼は主イエスをもてかの約束の『キリスト』また「活ける神の子」と信じたり。諸君にして第十五節の疑問に接せば、果していかに答へんとするか。諸君は神がペテロに示し給ひし如く、おのれに對してもその眞理を示し給はんことを祈るべし。馬太傳十六〇十七。我等は皆な神の靈なる家、即ちその教會の活ける石たることを得んがために、ゆるぎなき巖の如き信仰を求むべし。彼得前書二〇五。
○七日(水)馬太傳十六〇廿一―廿八。
ペテロの愛情深き心は、遂に彼をはげましてこの言をなさしむるに至る。されどこの時彼は主を誘ひ、十字架を避けしめんとて、惡魔の手先となれることを自ら悟らざりき。世界の救濟(すくひ)は偏にキリストが確乎たる死の決心に據る。人を救はんと欲せば、此時キリストは己を救ふことを得ざりしなり。
他人のおのが務をなさんとする時に、その勞苦を憐

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んでこれを止むるが如き、親切なるが如くなれど、實は却て誤れりといふべし。苟も他に向つて同情を有せば、これと共にその人をすすめ勵ますの心なかるべからず。

○八日(木)馬太傳十七○一―十三。

ペテロ既に老いて死に近ける時、かの聖山に於ける光榮ある夕につきてかき記しぬ。彼は未だ曾てその時のことを忘るることと能はざりき。彼得後書一○十六―十八。

三人の使徒主が榮光のうちにゐまし給ふを見(約翰傳十七○廿四)、かつ律法と預言者とを代表せる舊約聖書中の二人の聖者と共に、ペテロがさきに反對せし死について語り給ふを聞けり。聖ヨハネは約翰傳一○十四をしるすに當り、この時のことをおもひ出でしならん。

モーセかつて祈つて曰く『われに汝の榮光を示したまへ』出埃及記卅三○十八。我等は果して熱心にキリストの榮光を見、これを世に輝かさんことを望めりや否や。哥林多後書三○十八。四○六。

○九日(金)馬太傳十七○十四―廿七。

この時弟子等の失敗は何によるか、その理由は我等がしば〱失敗する處のものと異ならず。(一)不信仰(二)祈禱の缺乏是なり。またその子の父の信仰も薄弱なりき。馬太傳九○廿二―廿四。これ恐らくは弟子等の失敗より來る結果ならんか。父はいたく望を失ふて、はやキリストの力さへ疑ふに至りぬ。かくの如く信者の不信仰と祈禱の缺乏とは、彼自身をして軟弱墮落の境に陷らしめ、かつ主を尋ねもとむるものをつまづかすこと甚しく、遂には主を辱しむるに至る。

○十日(土)馬太傳十八○一―九。

まことの謙遜家は世に極めて稀なり。而かもこの謙遜の德は、神の園生にさき出でしいとも美しき花の一に數ふべし。主弟子等に戒めて曰く、すべて驕慢、嫉妬、私利、我慾の人は天國の外に棄てらるべけれど、嬰兒の如き心をもてるものはこれに入るとを得

べしと。主は特にかゝる人々を愛し給ふなり（この意は思慮なく子供らしき人を指していへるにあらず。羅馬書十六〇十九。哥林多前書十四〇廿參看）

〇十一日（日）馬太傳十八〇十一―十四。

かのよき牧者（ひつじかひ）（約翰傳十參看）はおのが身の危きをも顧みで、嶮阻なる淋しき山中にわけ入りて、その迷へる羊を尋ぬ（路加傳十五〇三―七）。彼は強く賢きもののみならず、かくの如くいと弱きものをも顧みて、これがためにその命を棄てたまへり。諸君若しその一身につきて、失意の事にても起れるあらば、イエス、キリストが「小子（ちいさきもの）」をいかにたうとび給ふかを記憶すべし。自ら顧みておのれの小さきことを感ずるあらば、これ即ち諸君がキリストにて貴ばるゝ所以なりと知るべし。

〇十二日（月）馬太傳十八〇十五―廿。

我等の行、果して第十五節に示す處にかなへりや。否、むしろおのが身にうけし害惡を携へて、走つてこれを他人に告ぐるが如きことなきや。請ふ我等をして、未だ何人にも談らざる内に、先づおのが最善の友なるキリストに行いてこれを告げ、而してその指圖に從はしめよ。かくて罪を犯したる人を訪ふて親しくこれに接し、愛情と正直とを以て目のあたり事のよしを説き、その兄弟の心を和げん事を勉むべし。事やゝ困難なる場合には、神意を求むるに次いで朋友の助言を請ふも可なり。而して最後の手段としては、教會に告げて、その力を借るべし。かくても尚ほよく事のおさまらざる時は、止むを得ずその容易ならざる罪に對して刑罰を加へざるべからず。されどこれを爲すにも、尚ほ愛憐の心を以てすべし。而三人相集りて迷へるものゝために祈らば、キリストも亦「その中に」居給ふべし。

〇十三日（火）馬太傳十八〇廿一―卅五。

ユダヤの教師の教ふる所によれば、人は三たび兄弟の罪を赦すべき義務ありと。想ふにペテロは七たびその罪を赦すをもて、極めて寛大の處置と認めしならん。されど主は『四百九十度』までといひ給へり。

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その意は回數を數ふる事なく、飽くまでも人の罪を赦せと敎へたまへるなり。主が弟子を赦し給ひしこと、それ果して幾回なるぞ。主が我等を赦し給ひしこと、また果して幾回なるぞ。以弗所書四〇卅二參看。

○十四日(水)馬太傳十九〇一—十二。

結婚はすべての女子が早晩考へざる可らざる問題なり。世にはこの問題について、極めて愚かなる考をもつ人もあれば、また一方には甚だ陋劣なる思想を抱けるものあり。我等はこれがために全力を注いで結婚の理想を高尚純潔ならしめ、かつ自らその理想に耻ぢざる行をなさゞる可らず。結婚及び結婚後の生活に關して、聖書の敎ふる處はうるはしきものなり。人類ありて以來、神は夫婦を造りて、これをしてきよく、おごそかなる結合を以て一躰とならしめ、而してこの結合は後に至りて破るべからざるものと定め給へり。されば輕々しく結婚をなし、又は利害得失のみを考へて結婚するが如きことなく、宜しく神のみちびきを求め、いのりてこれが準備をなさゞるべからず。夫婦にして「生命の恩を嗣者」(彼得前書三〇七)となる時は、互に相助くる所大なるを得ん。目下日本に於ける最大急務の一は、純潔にしてよく整頓せる家庭を造り、以て團欒和協の家族生活を營むにあり。

○十五日(木)馬太傳十九〇十三—十五。

幼稚なる兒女といへども主イエスを愛し、またイエスがおのれを愛し給ふを以て自ら喜ぶことを得。あゝ、願くは世の父母兄姉たるもの、いま一層力を盡してその幼者をはやくよりキリストのもとに伴ひゆかんことを。この點より考ふるも、信者が必ず信者と結婚すべき理由の存するを見る。むかし子供の集り來るを遮らんとしたるものはかの弟子等にてありき。然らば況してキリストが子供を招き給ふとき、その家庭に於て、父母自ら進んでこれに反對し、或は冷澹にこれを傍觀して、信仰の妨をなすが如きことあらば、果していかん。馬太傳十八〇六參看。

○十六日(金)馬太傳十九○十六—廿二。
「或る人來り」。第二十節には「少者(わかもの)」路加傳十八○十八には既に「宰(つかさ)」なりきといへり。想ふにヤイロの如く「會堂の」宰(つかさ)なりしならん。彼は身富みて行正しく、かつきびしく律法を守れる人なりき。然るにイエス、キリストのみは彼の心の奥を見ぬきて、その中にひそめる偶像、即ち募りゆく致富の慾を認め給へり—「貪婪は即ち偶像を拜することなり」(哥羅西書三○五)—この偶像はいかにしても棄てざるべからず。されどこの少年はこれを棄つること能はざりき、また自ら棄ることを欲せざりき、(十八○八參看)かくて彼は主の弟子たるべき光榮と歡喜とを得ることなく、憂へてこゝを去りぬ。

○十七日(土)馬太傳十九○廿三—卅。
主その少年を愛しければ、彼が去るを見て、おのれも亦た憂へ給ひぬ(馬可傳十○廿一)主はこれによりて、他の富める人々と、その多くの勢つよき誘惑とをおもひ回らし給へり。馬可傳十○廿四參看。財貨を有するの惡しきにあらず、これに賴るの惡しきをいふのみ。而かも尙ほ金錢を有する人も特殊の危險なきにあらず、況んやこれを扇んとするに於てをや(提摩太前書六○九—十)而してその所謂危險とは、人をして利己心に富み、收斂を專らにし、奢侈を愛し、放恣に流れ、遂に神を忘れしむるに在り(提摩太前書六○十七—十九)。
我等もし神に屬せば、その有つ處のものもまた等しく神の屬(もの)たらずんばあるべからず。我等もし「わが生命をとり給へ、主よ、われこれを汝に獻ぐ」といふことを得ば、またよろこんで「わが黃金、わがしろがねをとり給へ」といふことを得ん。

○十八日(日)馬太傳廿○一—十六。
この譬の主旨を最もよく解せんとせば、主がこれを語り給ふに至れる原因を知らざるべからず。十九○廿七にペテロ問ひて曰ひけるは「我儕何を得べきか」これに對して主が十九○卅に於て警め給へる處を參看すべし。

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神のために働くものは、その召命に應ずるの遲速を問はず、凡てその報いを得べし。されどその報いはおのが期待する處に叶はざるやも知るべからず。わが後へにみ下したるものの、遂に却つて「先」になることあるが如く、ほこり顔にわれ自ら「先」にありと思はゞ、必ず「後」にせらるゝことあるべし。されど我等は自らその報酬を量るの要なし。我等の勞力は只愛より出づ。殊に我等は、他人のうくる報酬につきて、かれこれ議するが如きことある可らず。よろこぶものと共によろこぶこと能はずば、いかで天國の民たるにかなはんや。

○十九日(月)馬太傳廿〇十七―廿八。

母の名はサロメといひ、二人の子はヤコブとヨハ子となり。この時彼等は主の告げ給ふ處を解する能はずして(路加傳十八〇廿四參看)、野心その胸に滿てり、されど主は自ら悲哀の苦き杯を飲み(馬太傳廿〇廿六、卅)かつ深く艱苦の水をくぐらざるべからざるを知り給へり。この熱心なる二人の青年もまた主の苦みを共にするを得しや否や。然り、彼等のこれを悟る、未だ甚だ晩からざりき。我等に於ては果していかん、願くは神我等をたすけて、「彼れの苦に與かる」ことを知らしめ給へ(腓立比書三〇十)。これらの艱苦をうけ給へる理由は第廿八節に示せり。このうるはしき聖言を味ひて、神に祈り、かつ感謝すべし。馬太傳廿〇廿六、廿八。提摩太前書二〇六。彼得前書一〇十八、十九を比較すべし。

○二十日(火)馬太傳廿〇廿九―卅四。

馬可傳十〇四十六―五十二には特にこの瞽者の一人なるバルテマイのことを記せり。これは長なりしが如し。諸君はこの時の有樣を胸裡に描いて、おのが身にかなへる實際上の敎訓を得んことを勉むべし。例へば瞽者が堅忍にして屈せず、傍觀者のこれを戒むるをも顧みることなく、ます〳〵叫びて止まざりしに鑑むべし。

○二十一日(水)馬太傳廿一〇一―十一。

この日は弟子等にとりていかばかりうれしかりけ

ん。彼等の主は遂に都にて「王」として迎へられ給ひぬ。凱旋の日將に近きにあらんとす。されどそは十字架の勝利にてありき。主はこの安息にかく尊まれ給ひしといへども、金曜の日に至れば、こよなき殘酷と耻辱とに遇ふべきとをよく知り給へり。ルカが記す處によれば、主は涙を流し給へりと。されどこれ主一身のためにあらで、いまにも刑罰をうけて滅びうせんとする、かの美しき都城のために哭き給へるなり。路加傳十九〇四十一―四十四。

我等は主をして己の爲めに悲しましむるが如きことなく、却つてその心を抜き、王として彼を迎へ、これに事ふること忠實に、また絶えて變ずることなかるべし。然らば我等はその再臨に當つて、大に主を歡迎することを得ん。約翰第一書二〇廿八。

〇二十二日(木)馬太傳廿一〇十二―十七。

『この場合に於ける主の處置は、すべて我等が靈魂の殿を汚すものを悉く退けて、これを潔くするに、自ら奮つてきびしき手段を執るべきことを示せり。而してそは敢てペテロが「靈の室」と相對比せしキリストの教會たると、また教會の各個人たるを問はざるなり。』それ宮殿は清く美しく、かつ靜にして、祈禱讃美の靈苑たるべきものなり。聖靈なる神がこの宮殿をまうけ給ふべき所はいづこと問はゞ、これ即ち我等各自の心にこそあるなれ。

〇二十三日(金)馬太傳廿一〇十八―廿二。

主が無花果を枯れしめ給ひしは、偏にその實らざるがためにはあらで(「これ無花果の時にあらざればなり」馬可傳十一〇十三)そのさまのまことしからざるがためなり。パレスチナの無花果は、葉より先きに或は葉と同時に實を生ずるものなるに、この木は一見みよげなれど價なかりしなり。

されば キリストはこれを以てユダヤ人の有様を寫し、かつそのゆく末のいかなるべきかを示し給へり。ユダヤ人の宗教はみかけのみにて、絶えて良果なし。かくては遂に神の恩寵を失ふに至らん。これ實に國家にとりても、また個人にとりても、いとおそるべ

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き事ならずや。詩篇五一〇十一にならひて祈るべし。

○廿四日(土)馬太傳廿一〇廿三―卅二。

二人の息子の譬はよく無花果の敎を明にせり―「君よ、われ往くべしといひしが、遂に往かざりき」―その言はうつくしけれど、行ひこれに伴はず。遲けれども、自ら悔ゐてその命に從ふものに如かず。されど一たび主の命を聞かば、いづこにても「われ往くべし」とて直ちにこれに從ひ、足もかろく、心もよろこびて、おのが生涯のあけぼのより、これが夕べにいたるまで、常に主の葡萄園に働くは、すべてに勝れてよし。

○廿五日(日)馬太傳廿一〇卅三―四十六。

「葡萄園」とはユダヤ人を指す古き喩として傳へられければ、主は同じ意味にてここにこれを用ゐ給へり。詩篇八十。以賽亞書五〇一―七。廿七〇二、三其他。されど一方よりいへば、この世界はすべて神の「耕地」(哥林多前書三〇九)なるを以て、この譬は我等に係はる處なしといふべからず。神は我等に對してもまた使命をさづけ、殊におのれの愛子キリストを與へ給へり。我等は神に負ふ所のものに對して、果して忠實に報ゐつつあるか。或は神より求め給ふ處あるも、我等は絶えて顧みざるが如きことなきや。然り、なほこれにもまして悲しむべき事なきにあらず。即ち「神の子を再び十字架に釘けて」(希伯來書六〇六)、いにしへのユダヤ人とその罪を同うするが如き是なり。

○廿六日(月)馬太傳廿二〇一―十四。

神は我等のために饗莚を設けて(默示錄十九〇九)、貧富强弱の別なく、すべての人を招き給ひぬ。而しておのれの罪惡と困迫とを覺ゆるもの、即ち「心の貧しきもの」に對しては特に之を招きたまふ。この莚には何人もよろこび迎へらる。されどここにはいかなる事ありとも改むべからざるひとつの掟あり。客はみなおのが汚れたる襤褸を棄てて、そなへの淸き白衣を着けざるべからず。默示錄七〇十四。十九〇八參看。この譬にある男はおのれの衣にて事足れ

りと思ひしが如し。これ實に恐るべき心得違ひなりき。我等はいかにして正義の白衣を得べきか。默示錄三〇十八。以賽亞書六十一〇十參看。

○廿七日(火)馬太傳廿二〇十五—廿二。

この日課は神と君とに對する忠勤の道を敎ふ。基督敎信者は時として君に不忠の徒などと誤解せらるゝことなきにあらず。されどこはある可らざる事なり。當時殘虐暴惡の君主に對しても、よく律法にかなふ忠義を盡すべしとは、主及び弟子等によりて常に明かに敎へられたる所なればなり。彼得前書二〇十三、十四、十七。羅馬書十三〇一—七。況んや今日やすらけきみ世に遇へる我等、君のめぐみに報ゆる所、遙に大なるものなくして可ならんや。祈禱の時、提摩太前書二〇一を參看すべし。

唯返す〳〵も忘る可らざるは、「神の物は神に歸す」てふ事これなり。神は「王の王」にして類ふべきものなし。我等が第一に忠義を致すべきものは即ち神なり。

○廿八日(水)馬太傳廿二〇廿三—卅三。

靈魂の不滅を信ずるはもとより大事に相違なけれど、これと共に身体の復活を信ぜずば、未だ完しといふべからず。主がここに示し給ふ所を見るに、自ら好んで「アブラハム、イクサ、ヤコブの神」と呼び給へる神は、「マッチ」の光の一瞬時のみ輝くが如く、彼等が死せし時、その生命を全く身体より脱けいでしめ給はず、また彼等の靈がその衣を「脱ぎ」たるまゝ、いつまでも不具にして身体なく棄てをき給はざる事を悟るに足る。哥林多後書五〇一—五。「神の前には皆生けるもの」にして、(路可傳廿〇三十八)彼はその工(みわざ)を完うするまでは、おのれの聖徒を棄て給はじ。腓立比書三〇廿、廿一。

○廿九日(木)馬太傳廿二〇卅四—四十六。

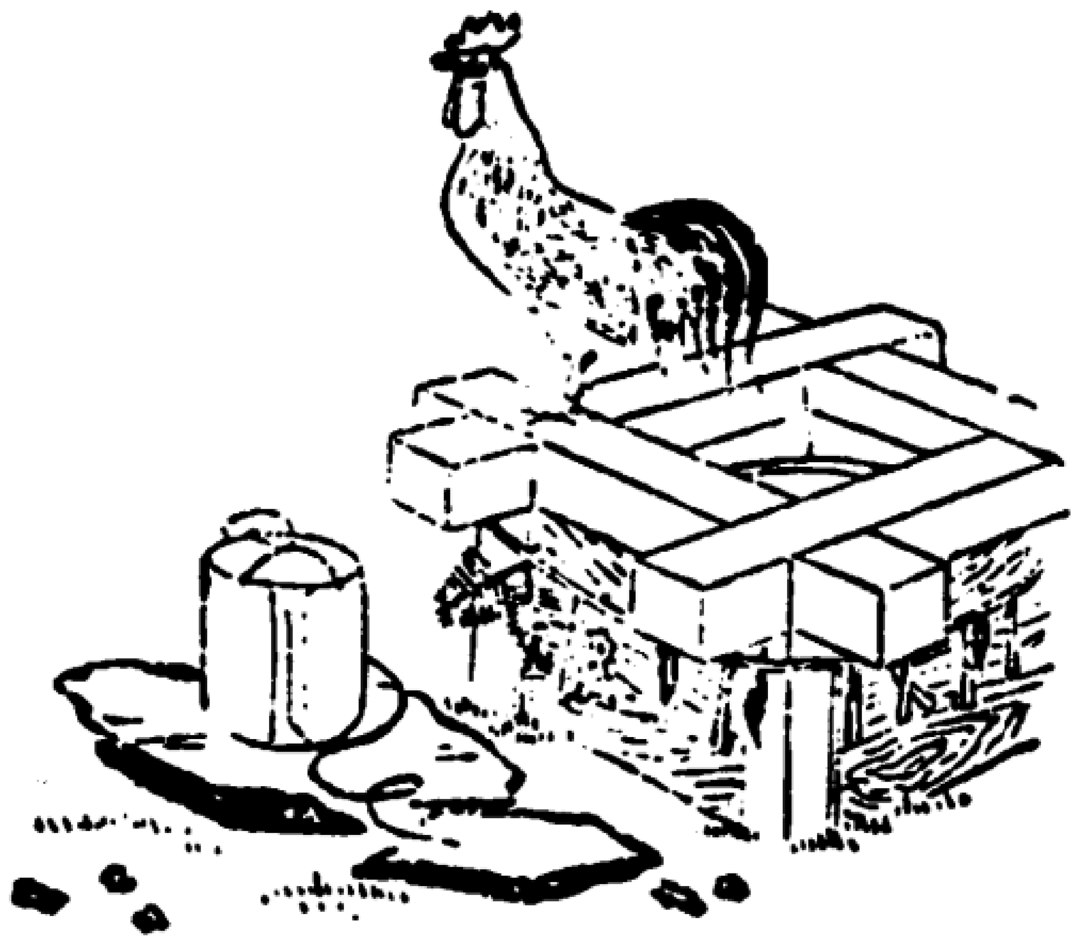
この質問は、當時敎法師の間に行はれし得意の題目にしてまた聖パウロの所謂「律法の紛爭」の一たりき(提多書三〇九。改正譯)。反抗の意より出でしや否やは明かならねど、兎も角敎法師は正直にこの質

問を提出したるが如し。これに對する主の答へは、彼をして感發せしむる所ありき。「愛は律法を完全す」羅馬書十三〇八、十。愛にとめるものは絶えて他を害ふことを欲せず。愛は神と人とを繫ぐ連鎖なり。然らば、乞ふ我等をして神の愛に生くることを得しめよ。そは他に愛を頒たんと欲せば、先づ自らこれを受けざるべからざればなり。我等は聖靈のたすけによりてこれを受くるなり。羅馬書五〇五。愛は神の賜のうちの一なり。「求めよ然らば受けん。」

○三十日(金)馬太傳廿三〇一—十二。

こゝに「自己」といへる語は、隱然顯然、その意深くしてかつ長し。學者とパリサイの人は表面神を拜すれども、その實は自己を拜せるに過ぎず。彼等は「自己」をして何の骨折もなく、氣樂にその日を送らしめ(第四節)、人に見られ褒められ敬禮せられん事を願へり。されど神のよみし給ふは、只おのれを卑うするものなり。以賽亞五七〇十五。詩篇百卅八〇六。この老敵—自己に對して警戒せよ。聖パウロが自ら語れる所を味ふべし。加拉太書二〇廿。この言を我等おのれの身にひきあて見なば果していかん。未だ「半はおのれにつき、半は汝につく」の境を脫せざるか。或は我等「毫もおのれを顧みず、心を専らにして汝を思ふ」と憚なくいふことを得るや否や。

(エー、シー、ボサンケット註)



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if he had let their life go out altogether, like the brief flicker of a match, when they died; nor even if He intended to leave them "unclothed;" always imperfect, bodiless. II Cor. 5. 1-5. "All live unto Him" (Lu. 30.28) and He will not forsake His saints until He has completed His work. Phil. 3.20.21.

Sept. 29. Thurs. Matt. 22-34-46. The question was one of the favorite problems of the teaching of that time, one of those "fightings about the law" (Tit. 3. 9. R. .v.) of which Paul spoke. But whether hostile or not it seems to have been asked honestly. Our Saviour's answer touched the man. "Love is the fulfilment of the law." Rom.13.8-10.

Those who are full of love have no wish to injure anyone. Love is a chain binding us to God. Then let us breathe in His love for we must first receive love if we would give it. And we receive it by the Holy Spirit's help. Rom. 5. 5. Love is one of His gifts. "*Ask and ye shall receive.*"

Sept. 30. Fri. Matt. 13.1-12. There is much about "Self" expressed or implied here. The Pharisees and scribes were outward worshippers of God, but in reality were worshippers of self. They wanted self to have an easy, lazy time (v. 4), to be seen and praised and respectfully saluted. It is he who humbles self who is honored by God. Isa. 57.15. Psa. 138.6. Watch against this old enemy self. See what St. Paul could say. Gal. 2.20. How is it with us? Is it still "Some of self and some of Thee"? Or can we honestly say that our one desire is, "None of self and all of Thee"?

A. C. Bosanquet.

"I am saved, but is self buried?
Is my one, my only aim,
Just to honor Christ, my Savior,
Just to magnify His name?
I am saved, but is my homelife
What the Lord would have it be?
Is it seen in every action
Jesus has control of me?
I am saved, but could I gladly,
Lord, leave all, and follow Thee?
If Thou call'd me, could I answer,
'Here am I, send me, send me'?"

"Christian Worker."

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Their religion was all outward show, with no good fruit. God would at last withdraw His grace. This is the most awful thing that can happen to a country or an individual. Let us pray Psa. 51.11.

Sept. 24. Sat. Matt. 21.13-32. The parable of the two sons well illustrates the lesson of the figtree. "I go sir, and *went not.*" A fair profession, but words only! Far better to be one of those who repent and obey though it may be late. But best of all to hear and obey at once, saying in our youth, "I go" and going forthwith, with willing feet, to work in a glad, loving spirit in our Father's vineyard, wherever He appoints our duty to us, from early dawn of life to its set of sun.

Sept. 25. Sun. Matt. 21.33-46. The "vineyard" is an old metaphor for the Jewish people and is so used here. Psa. 80. Isa. 51-7,27,2,3. But a'l the world is God's "tilled land" in a sense (I Cor. 3.9) so we cannot say that this parable has nothing to do with us. To us, too, God has sent mesengers, above all, His own beloved Son. Do we give Him the tribute we owe? Or do we pay no attention to His claims? There is a yet sadder possibility. There are those who "crucify the son of God afresh" (Heb. 6.12), so sharing the sin of the Jews of old.

Sept. 26. Mon. Matt. 22.1-14. God has prepared a feast for us. Rev. 19.9. The invitations have gone out to all, rich and poor, strong and weak, but especially to those who *feel* their sin and need, the "poor in spirit." *All* are welcome but there is one absolutely, unchangeable rule. Every guest must leave his dirty rags behind and receive a white robe of purity. Rev. 7.14; 19.8. This man in the parable apparently thought his own clothes good enough. It was a terrible nistake. How can we obtain the white robe of righteousness? Pev. 3.18. Isa. 61.10.

Sept. 27. Tues. Matt. 22.15-22. A lesson in loyalty to God and the Emperor. Christians are sometimes falsely supposed to be disloyal but they should not be so, for it is remarkable that our Lord and His disciples always taught law-abiding loyalty, even to the bad, oppressive rulers of that time. I. Pet. 2.13.14.17. Rom. 13.1-7 How much more, then, do we not owe loyalty to the good rulers of our happier days? On prayer see I Tim. 2.1 Only we must remember always to render unto God the things that are God's. He is "King of Kings" without equal. Our first loyalty is due to Him.

Sept. 28. Wed. Matt. 22.23-33. Faith in the immortality of the soul is a great thing but it is not all. It is not complete without the resurrection of the body. Our Lord implies here that God who loved to call Him self" the God of Abraham, Isaac, and Jacob," would never have so spoken

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rejoice with them that do rejoice" we are certainly not fit for heaven.

Sept. 19. Mon. Matt. 20. 17-28. The mother's name was Salome. The sons were James and John. They did not understand what our Lord had just been saying (cp. Lu. 18. 34) and their minds were filled with ambition. Our Lord, however, knew that He must drink the bitter cup of sorrow (26. 30) and go deep down into the waters of suffering. Could these two eager, young disciples do so too? Can we? They did in time. May God help us to "know the fellowship of his sufferings." (Phil. 3. 10). The reason for these sufferings is given in v. 28. Think and pray and give thanks over these beautiful words. Compare 26. 28. I Tim. 2.6. I Pet. 1. 18,19.

Sept. 20. Tues. Matt. 20.29-34. Mk. 10.46-52 tells especially about Bartimaeus, one of these blind men, probably the leader. Try to picture the scene in your own mind and to find some practical lessons for yourself. For instance, in the perseverance of the blind men. In spite of the rebukes of the passers by they only cried out the more.

Sept. 21. Wed. Matt. 21.1-11. What a joyful day for the disciples! Their Master welcomed at last in the capital itself as "King." Surely the day of triumph must be very near! But it was to be the triumph of the cross. Our Lord well knew that, though on this Sunday He was honored, He would be treated with the greatest cruelty and shame on Friday. He wept, St. Luke tells us, but not for Himself. It was for the beautiful city which was so soon to be punished and destroyed. Luke 19.41-44.

Let us not give our Saviour cause to grieve over us, but open our hearts to Him, welcome Him as our Royal King, and serve Him loyally, unchangingly. Then we shall be able to give Him a joyous welcome at His Second Coming. I John 2.28.

Sept. 22. Thurs. Matt. 21. 12-17. "This act of our Lord teaches us with what zeal and sternness we should cleanse the spiritual temple whether the Church of Christ itself, which St. Peter compares to a spiritual house (I Pet. 2.5. I. Cor. 3.16,17), or each separate member of the Church (I Cor. 6.19), from everything that can defile. A temple should be clean, quiet, beautiful, a holy place of prayer and praise. This is what God the Holy Spirit can make each of our hearts to be.

Sept. 23. Fri. Matt. 21.18-22. The figtree was withered not so much for being without fruit ("for the time of figs was not yet Mk. 11.13) as for being *false*. In Palestine the fruit appears before or at the same time as the leaves. This tree made a good show but it proved worthless. Christ used it as a picture of what the Jews were and what they would become.

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convenience or business. God's guidance should be sought and it should be prepared for with prayer. When husband and wife are "joint-heirs of the grace of life" (I Pet. 3.7.,) they can help each other greatly. One of Japan's most urgent needs now is that of pure, well-ordered homes and united family life.

Sept. 15. Thurs. Matt. 19. 13-15. Even little children can love the Lord Jesus and be glad that He loves them. Oh! that all fathers and mothers and elder brothers and sisters would try harder to bring the little ones early to Christ! Here is one reason why Christians should always marry Christians. In old days it was the disciples who tried to stop the children coming. What if in the home itself, a father or a mother should, by active opposition or passive indifference, hinder the little ones when Christ is calling them! Matt. 18. 6.

Sept. 16. Fri. Matt. 19. 16-22. "One came" A young man (v. 20) but already a ruler (Lu. 18. 18), probably "of the synagogue" like Jairus. He was rich. He was upright, keeping the law strictly. Only Jesus Christ saw the hidden idol in his heart of hearts—or "covetousness which is idolatry" (Col. 3.5), the growing love of money. That idol must at all costs be cast out. But the young man could not, would not do it (18.8). So he went away, sorrowful, losing the honor and joy of discipleship.

Sept; 17. Sat. Matt. 19.23-30. Our Lord was sorrowful, too, for He loved that young man (Mk· 10. 21). It made Him think of other rich men and their many strong temptations. (Mk. 10. 24). It is *trusting* in riches, not the fact of *having* them, which is wrong.

Yet there are special dangers in having and still more in getting money (I Tim. 6. 9, 10); the danger of becoming selfish, grasping, moneyloving self-indulgent, forgetful of God. I Tim. 6. 17-19. If we belong to God, all we have must be His, too. If we can say "Take my life and let it be consecrated, Lord, to Thee," We shall also gladly add, "Take my silver and my gold."

Sept. 18. Sun. Matt. 20. 1-16. The point of this parable is best understood by seeing what caused our Lord to tell it (19. 27). Peter's question, "What shall *we* have?," and our Lord's warning in 19. 30.

God *will* give rewards to all who work for Him, whether they hear and answer His call early or late, but perhaps not as we expect. Some whom we are inclined to look down on may be "first" after all, whlle if we proudly think ourselves to be "first," we shall, no doubt, find ourselves "last." But we need not try to calculate rewards. We serve out of *love*. Above all, let us never grudge any reward to another. If we cannot

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father's faith was weak, too (Mk. 9. 22–24)-a consequence, probably, of the disciples' failure. He had had a great disappointment and was doubtful of even Christ's power, now. So unbelief and lack of prayer in Christians, resulting in weakness and falls, greatly hinder inquirers and bring dishonor to our Master.

Sept. 10. Sat. Matt. 18. 1-9. Really humble hearts are rare; yet humility is one of the loveliest, sweetest flowers in God's garden of virtues. Our Lord warns the disciples that all pride, envy, self-seeking, self-love, must be left outside the kingdom of heaven but childlike souls may enter in. Our Lord has a special love for them. This does not mean childish. See Rom. 16. 19. I. Cor. 14. 20).

Sept. 11. Sun. Matt. 18. 10-14. The Good Shepherd goes off, with never a thought of Himself, to the steep, lonely, dangerous mountains, to find His little wanderer. (Lu. 15. 3-7). He cares for even the weakest and laid down His life for them as well as for the strong, clever ones. If you get discouraged remember that the "little ones" are precious to Jesus Christ. You are precious to Him when you are small in your own sight.

Sept. 12. Mon. Matt. 18. 15–20. Do we act up to v. 15? Do we not rather run to tell other people of the wrong done to us? Let us go first to our Best Friend and tell Him before we say a word to anyone else and then try His plan. Go to the offender and see if we cannot win the day by honest, face to face plea ding. In difficult cases the help of friends will be needed next and, as a last resort, that of the whole Church. If that fails, there must be punishment of serious sin, but still with love and pity. Twos and threes may join in prayer for the wanderer and Christ will be in the midst of them.

Sept. 13. Tues. Matt. 18. 21-35. Jewish teachers taught the duty of forgiving three times. Peter probably thought he was generous in making it seven but our Lord said "four hundred ninety times." That surely means that we need not stop to count at all. How often did our Lord forgive His disciples? How often has He forgiven us? Eph. 4.32.

Sept 14. Wed. Matt. 19.1-12. Marriage is a subject which every girl must think about sooner or later. Some people are very silly about it. Some have low thoughts. Let us do all we can to raise high, pure ideals and live up to them. The Bible teaching about marriage and married life is beautiful. From the beginning of the human race He made husband and wife to be one in a holy, solemn union, which ought not to be broken. Therefore, marriage may not be undertaken lightly or as a mere matter of

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their sick and helpless friends to Christ. (2). The multi udes praised God, seeing these dear ones made well. There is no joy like that of bringing souls to Christ and seeing how he helps and comforts them, and nothing strengthens faith more. For details of one of these many miracles, see Mk. 7. 32.

Sept. 5. Mon. Matt. 16. 1-12. Here are two very different classes of people both needing more faith. (1). The Pharisees and Sadducees, willful doubters, always pretending that they had not enough proof. Our Lord promised them a great sign, that of the Resurrection (12. 39. 40. Rom. 1. 4). There are still many people who seem to be dissatisfied with Christian evidences. Is not the fault in the heart? (2). The disciples. They had not learned to trust in the Lord for all their little daily wants. Do we remember that He is with us and can help us in all our difficulties? Phil. 4. 6. 11-13.

Sept. 6. Tues. Matt. 16. 13-20. St. Peter's great confession of faith. Compare John 6. 69. He believed in the Lord Jesus as the "Christ" long promised, and also as the "Son of the Living God." How would you have answered the question in verse 15? Ask God to reveal the truth to you as He did to Peter. (V. 17). We all need rock-like faith, so that we may be "living stones" in this spiritual house, which is His church. I. Pet. 2. 5.

Sept. 7. Wed. Matt. 16. 21-28. Peter's loving heart prompted his words but he little knew that in speaking so he was becoming Satan's tool, tempting our Lord to avoid the cross. The salvation of the world depended on Christ's firm resolve to die. He could not save Himself if He was to save others. It is mistaken kindness to hold others back from doing their duty, because we pity them. While we sympathize we should encourage.

Sept. 8. Thurs. Matt. 17. 1-13. When Peter was an old man, near his death, he wrote about that glorious night on the mountain. He could never forget it. II. Pet. 1. 16-18. The three saw the Lord in His own true glory (John 17. 24) and heard Him talk with the two great old Testament saints, representing the Law and the Prophets, about that very Death which Peter had so lately spoken against. Perhaps John thought of this when he wrote John 1. 14. Moses had once prayed "Shew me Thy glory" Ex. 33. 18. Is it our earnest longing to see the glory of Christ and reflect it? II. Cor. 3. 18; 4. 6.

Sept. 9. Fri. Matt. 17. 14-27. Why did the disciples fail? For the same reasons that we often fail, (1). Unbelief. (2). Lack of prayer. The

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OUR BIBLE READINGS.

September, 1904.

Sept. 1. Thurs. Matt. 15. 1-9. Notice the contrast; "God commanded.........but ye say." The Pharisees and scribes not only added many oppressive rules to the old Testament laws about purification (Mk. 7; 3, 4.) but their traditions actually broke the plain commands of God, about which they pretended to be so zealous. "Honor thy father and thy mother" was one of the ten commandments most solemnly given by God Himself at Sinai (Ex. 19,20), yet the scribes' teaching allowed a man who wanted to be free from the duty of supporting his old parents to go through an outward form of dedicating his property to God instead. Then no one blamed him for not using it for his parents. But there were convenient ways by which he could still contrive to use it for himself.

Take care not to follow mens ways instead of obeying God's word. Rom. 12. 1,2.

Sept. 2. Fri. Matt. 15. 10-20. Our Lord's words referred to bread eaten with unwashed hands and to those kinds of meat which were forbidden as unclean by the law of Moses. (Lev. 11). Those ancient rules were given for sanitary reasons and to keep the Jews apart from other nations until Christ's coming. The Jews thought them of supreme importance. Our Lord treated them as temporary, *outward* matters. What people should fear with a great fear are the deep heart sins which come out in the face and words and actions. Can any of us say we have had no evil thoughts? Compare and think over the longer list in Mk. 7. 21. 22. Remember Prov. 4.23 and pray. Psa. 51. 7-11.

Sept. 3. Sat. Matt. 15. 21-28. Our Lord loved and longed to help this anxious mother, but he proved her faith, as he often proves ours now (I Pet. 1. 7.). It passed through the testing fire and came out as pure gold. His words were discouraging though we may be sure He said them gently. It was true that His chief mission at this time was to God's chosen people, who had received the promises about the Christ. It was right that He should make Himself known to them first. He purposely borrowed the common Jewish way of speaking of heathen foreigners, "dogs", while He called the Jews "children", i. e., of God. Was the woman angry, jealous? No, she accepted the name only begging for the dog's portion, and her humble, earnest faith won a rich answer and rich praise. Do not be disheartened if God keeps you waiting. Psa. 27. 14.

Sept. 4. Sun. Matt. 15.29-39. (1). Great multitudes came bringing

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Young Women of Japan

Vol. I September 1904 No. 4

For this month we give most of our space to the Bible Readings, hoping their helpfulness may be increased in proportion to their length. Plans are being considered for enlarging and developing into greater usefulness both the Bible Study and the other contents of this magazine. Changes cannot be made at once, but with patience on the part of our subscribers, and wisdom from above to give us light, we hope in time to discover our ideal, which is a practical meeting, so for as in us lies, of real needs in the lives of young women.

At its last quarterly meeting the Promoting Committee of the Young Women's Christian Association added to its membership Miss Hamilton of Osaka who, a few years ago, started Young Women's Christian Associations in several places in Japan. Hers is the last of eight names which the Committee has been fortunate in securing, all of which appear for the first time on the opposite page, and include representatives in Sendai, Osaka, and Kyoto. The other eleven members of the Committee, the object of which is to advise and cooperate with Secretaries sent out by the World's Committee in their work for young women, with the exception of one in Yokohama, live in Tokyo.

All the days come to us filled with opportunities. There are opportunities for gathering knowledge and for growing wise. There are opportunities for growing in character, becoming stronger, purer, nobler. There are opportunities for doing heroic things for Christ, for rendering sweet services in Christ's name to those who need loving sympathy and deeds of kindness. Opportunities come to all, come continually, on all the common days, and come ofttimes in the simplest, common things. The trouble with too many of us is that we do not seize them as they pass.

——J. R. Miller, D. D.

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